The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6062 Saturday, September 13, 1958 Price 3½d.

"K.B.W." OR "K.B.T."?

About 150 white and coloured people gathered at a road junction in ———— when two mothers—one white and one coloured—argued about the right of way. The white woman's push-chair and the coloured woman's perambulator had become enmeshed. "The prams were there for about five minutes until the police came," said a bystander.

THE above newspaper account does not say whether the two occupants of the prams joined in the fracas but though such an incident brings out the comical childish nature of the colour-clashes which have recently tarnished our reputation for being the finest example of a freedom-loving democracy where none walks in fear of another, many other incidents have brought out the sinister, ugly nature of such clashes.

We have all received a jolt to our complacency. We thought that the exploitation of race-hatred was something that was confined to Hitler's Nazis who before the war rode to power on a wave of anti-Jewish hatred. We forgot that there are political elements in our own society who are also ready to ride to power on the cynical calculated provocation of some of our deepest and most irrational fears. Many of us who have seen, for a long time now, the letters "K.B.W." in white paint on walls, did not even bother to ask what they meant—"Keep Britain White". We know now that it was literally and metaphorically "the writing on the wall".

We thought that the Englishman at heart was a decent, tolerant kind of chap. We know now that if he is frightened by extra competition for his jobs or homes or his women, and particularly, if that competition appears with a coloured face and habits of life he does not like, then under the slightest provocation he will act towards his competitors like one demented. We know, though we do not feel unduly alarmed about it, that some areas in our cities *breed* juvenile delinquents and are a perpetual headache to the police. But when in one area at one moment all these things we partly knew and partly tried to forget all emerge together, we are dismayed and nonplussed by the resultant explosion.

Matters seem to be left in the hands of the police and the politicians. In the areas concerned the churches whose peculiar privilege one would have thought it to proclaim and vindicate the "Brotherhood of Man" seem strangely silent. Is it that having tried to lecture all the other nations of the world on how to manage their race-problems, they have not the heart to say anything after what has happened on their own doorstep? Is it that they have suddenly realized how fatuously idealistic is their proclamation of the "Brotherhood of Man" in face of the realities of human nature in society?

A "Religious" Question?

Whatever it is, someone must provide some solution quickly for such situations, or better still forestall them. A great religious principle is at stake here—the "unity of mankind", and if religious people dither on the side-lines, the situation may fall into the hands of politicians whose foremost concern is with expediency and vote-catching not religious principles. The cry is already going up, "Send them back to where they came from!" "Nigger, go home!" In its subtler form the argument runs, "Control immigration" for "Why should they be allowed here if there is no home or job for them?"

But those same theorists never suggest at other times exporting our own white unemployed if there are not enough jobs or houses for them. On what grounds has a white Englishman more right to live here than a Jamaican? Are we going to shut our doors to members of the whole Commonwealth, or, if not that, to certain members of the Commonwealth and thereby create first-class and second-class citizens? Do we know the squalor and the unemployment that we would be sending them back to? But perhaps that is no concern of ours? It is irrelevant perhaps that our country has derived economic advantages from their low wages and standard of living? But perhaps after all we are not "members one of another", we do not all belong to the same species, the *genus hominum*?

Must We Live Together?

Whether we like it or not our religion is involved. And it has been involved a long time, only we did not realize it. Anyone who had the slightest knowledge of race troubles in America and the problems there of "black areas" adjoining "white areas", could see with half an eye that a rapid influx of coloured faces into one over-crowded area would cause an explosion.

Did any one suggest a dispersal policy to prevent dangerous concentrations of coloured faces? Did anyone form a Community Council and bring together housing agencies, flat-finding agencies, town-councillors, coloured welfare workers and police, to try and hammer out a common policy for dealing with the question? Has anyone tried to enlighten the abysmal public ignorance

about the facts of race, that there is no such thing as "Negro blood" that "colour" is not identical with any grotesque temperaments or habits, that there are no inherent inferiorities connected with dark skins and flat noses. All such tasks are the tasks of religion, and the very appearance of racial trouble anywhere is a criticism of a religion that has not been alive to its task.

Human brotherhood is not to be achieved by banishing out of our sight those we do not like, but only by living side by side as "members one of another". Perhaps *our* war-cry should be not "K.B.W."—"Keep Britain White"—but "K.B.T."—"Keep Britain Tolerant".

(Contributed)

WHAT MUST WE GIVE?

By Charles Easton

GIVING is the heart of life. The skies give rain and the earth gives her increase. The father gives his labour and the mother gives of her life. God Himself takes nothing from us. He is the Ever-Giving. The earth receives the rain to give again. The father receives the produce of the earth that he may minister to his children's needs. Children receive life and skill and knowledge, and give in their turn to those who shall come after them. This is the economy of life.

Our New Economy is man's extension of this principle. All shall give that all may minister to those who through ill-fortune fall by the wayside of life. It is an economy squarely based upon the principle of giving that is at the heart of existence. Yet to our dismay it has opened the doors to the Age-of-something-for-nothing.

We need no longer ask what must be the modern Unitarian contribution to social progress. Our task is plain. We must lay bare the principle of life that man's instinctive greed has overlaid. Everywhere and in every way we must turn the thoughts of men and women and children towards giving.

What must men give for health? Sleep and wise food, exercise and restraint at table. Against the day when accident befalls we must "pay in" wonder at the gift of healing. We must "pay in" thankfulness for the faithfulness of the doctor who comes to our need by day or by night. We must give gratitude, for if we do but wait our turn, all that we need is ours. By such service, health is given; anything less is but a doling out of drugs.

The Council can put up a house, but without love no home will hold together, and the glory of love is giving. It is not what the municipality will do, but what a family will give, that founds a community. These are new ideas in housing estates, and they must be proclaimed from the housetops and mentioned in the queues. Like the words of the Prophets they will fall upon many deaf ears before they are heard, and those who speak them can be sure of many stony looks. But this is the new truth which it falls to us to teach.

Work is giving. The woman to her household, the husbandman to his crops, the carpenter to his wood, the machinist to his steel: all work is the giving of care and skill. The further specialization takes men from the seed set in the earth secretly, the more necessary is it to recall that all work must repeat the self-giving of the first work of all. Those Unitarians who specialize in delivering mankind from error would do better to concentrate on the fourth chapter of Genesis rather than on the first. The myth of creation has done man far less harm than the story of the curse of Adam. Man the worker is not the accursed of God. Man the worker is God's priest. He receives into his hands the germ of life, and holds out to his fellows the living bread.

How shall we commend such principle in words and deeds that men will understand? That will be our next contribution to social progress. How shall we see that all receive their just share in the welter of competitive society, without doing violence to that principle of giving which is at the heart of life? That is one more paradox to solve in the only way that paradoxes are ever resolved, in the heights of religious living. Ours is known as a practical gospel. It will try our abilities to the utmost to practise what we now preach in the name of the Ever-Giving God.

SPIRITUAL HEALING: A SCOTTISH INQUIRY

From a Correspondent

IN a recent *Inquirer* (August 2) the Rev. Peter B. Godfrey examined the report of the Archbishops' Commission on Healing, which was appointed in October, 1953, and issued its findings and recommendations last June ("The Church's Ministry of Healing": Church Information Board, Church House, London, S.W.1., price 2s. 6d.).

The report had quite a good "press" when it first appeared, but its conclusions were too balanced and not sensational enough for the popular newspapers to make much of it, and already it has been superseded (in the public mind) by the proceedings of the Lambeth Conference.

Even less publicity attended the appearance, at about the same time, of the report of the Church of Scotland Special Commission on Spiritual Healing ("Spiritual Healing": Saint Andrew Press, 121 George Street, Edinburgh 2, price 1s. 6d.). This is a pity, because the Scottish report also has much of value to say on this important subject.

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The Special Commission was appointed by the General Assembly of the Church of Scotland in May, 1954. "To investigate the matter of Spiritual Healing, to examine the theological implications, and formulate, with the approval of the General Assembly, definite guidance for both Ministers and Laymen of the Church". It was composed of six doctors, two lawyers, one deaconess and 11 parish ministers and professors of divinity.

After 19 meetings, and much correspondence and discussion, the commission produced its report. It made a number of recommendations, and these were discussed by the full Assembly at its annual meetings in May of this year; the Assembly did not accept all the recommendations expressly, but preferred to "receive" the report in general terms, commending it to the careful study of all members of the Church, and especially of all ministers and others engaged in the work of spiritual healing. The Assembly did, however, add these warnings:

(i) that all who practise spiritual healing in any form should use it with great and constant discretion and always in consultation with the patient's medical adviser: and

(ii) that "recognizing the dangers involved in public services of healing", these should be held only under the most careful direction (and with the consent of the presbytery concerned).

It will be seen from the cautious reception which the Assembly gave to its commission's report that it approached the whole question in an attitude which might be called critical and conservative; and indeed the same attitude is to be found permeating the report itself.

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It is not a long document, being less than half the length of the Anglican report, but it provokes thought on every page. The two reports complement each other very usefully.

Rather surprisingly, in view of popular conceptions of the national characters of the Scots and the English, it is the Anglican report which goes into rather meticulous theological and philosophical detail, while the Scottish report takes broader general views, seasoned here and there with strictly practical considerations. It may almost be said that the English commissioners give us a lucid discussion of the trees, and the Scots a less detailed survey of the wood.

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The Scottish report opens, as the English report does, with an examination of the healing work of Jesus and the apostles, as described in the New Testament. Since the report is written from the orthodox Christian viewpoint, this is the natural approach to the question, and this review is not the place to attempt a Unitarian interpretation of the healing stories. In any event, a liberal outlook is evident. "Many of the cures in the Gospels" we are told, "fall into the category of mental or nervous diseases, or of physical disabilities which may well be brought about by mental anxiety and tension. Illnesses of that kind are often amenable to psychiatric treatment, such as suggestion; and accounts of such cures given in the New Testament need cause no difficulty even to a somewhat critical modern reader". "One thing is certain: those who saw these things done were convinced that they were miraculous, and could only be explained by the unique personality and power of the person who performed them".

A brief historical survey of healing in the post-apostolic period, which acknowledges a decline in quasi-miraculous cures, leads up to the emergence of modern scientific medicine, and the report comes to its central discussion: the relationship between modern medical practice and spiritual or divine healing.

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At this point the Scottish commission must have found themselves rather hampered by their terms of reference, which, it will be recalled, required them "to investigate the matter of Spiritual Healing". The English commission found themselves similarly embarrassed by their instructions to consider various aspects of "Divine Healing"; and they solved the problem by simply amending their instructions and enlarging their inquiry into one about "The Church's Ministry of Healing", using "healing" in its widest sense, and not restricting it to the special practices variously known as Faith Healing, Spiritual Healing or Divine Healing. This bold decision greatly enlarged the scope of the English report, and much enhanced its value.

The Scottish members did not feel so free to amend their "remit" (Dr. Fisher and Dr. Ramsey presumably being expected to be more indulgent taskmasters than the General Assembly of the Kirk in plenary session!) and the report, in form at least, deals only with the relationship between scientific medicine and such special practices as the laying on of hands and public "healing services". But the restriction is more formal than real; and one may admire the way in which the commission (materially aided here, no doubt, by its two Queen's Counsel) has managed to express a great deal of general wisdom without going outside its instructions.

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The report does not attempt an exhaustive scientific assessment of alleged cures brought about by spiritual healing. On the one hand it acknowledges cases showing relief of symptoms, following prayer and the laying on of hands, in certain psychological and physical-psychological illnesses, such as bronchitis, asthma, skin diseases and nervous disabilities; on the other, it states that it has found no case of purely physical disease, such as cancer, pneumonia, tuberculosis or leukaemia, in which it is possible to say that a cure has been brought about by spiritual healing alone. (This part of the report should be read in conjunction with the detailed discussion in the Anglican report of the virtual impossibility, in any case, of giving any scientific proof that a cure has been "supernaturally" caused.)

(Continued on page 297)

IT OCCURRED TO ME

By Muriel Hilton

RECENTLY, we were invited to attend a Quaker wedding at the Meeting House which is only a few yards away from our church. We have through the years participated in other Quaker services, but never had the privilege of being present at a wedding. We entered into the silence of the ceremony as we both took our place, and for a long period the silence was unbroken. When the simple and beautiful vow of fidelity and loyalty was given by the bride and bridegroom the words had an added significance because of the silence in which we had been united. The spontaneous words spoken during the service had the same memorable quality, and the occasion was a deeply moving one. The service made one realize anew the power and potency of this strange phenomenon of silence and how necessary it is, not only in our everyday life, but in those hours of worship when we freely come together to meditate on that mystery which is indefinable.

Personally, I think many of our hymns are of exceptional value; spoken prayers which are the result of much deep thought during the previous week can be a great inspiration, and I much appreciate readings from various sources and the stimulus of an address, but sometimes it is in the periods of silence that I feel most truly the "at-one-ment". And words spoken after the silences have a meaning and eloquence denied them when the service has been purely vocal.

From the silence of worship, more silence might find place in the noise-wracked, over-stimulated world, the impact of which is causing such irreparable harm to the spiritual well-being of its people.

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"The Changeling", by Robert Jenkins, is one of the most arresting modern novels I have read for a long time. A Glasgow schoolmaster takes a child of the slum with him and his family on holiday in the Firth of Clyde vicinity. The schoolmaster concedes to himself the very highest motives for this act of generosity, but in reality it is a self-conscious gesture involving a deep egotistical reason. The holiday is disastrous from every angle, and though one can understand the suburban family's reactions to the intruder, one's sympathies are with the boy, who, reared in a deplorable environment, finds his defences weakening by what he feels is genuine compassion. It is a book which has an infinite pathos and the situation and characters are most delicately handled by the author. It is also a heart-searching novel, for one is saddened by the thought that in all probability one would have behaved just like the family under the circumstances.

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The third shell which Mrs. Lindbergh contemplates on holiday alone is a perfectly double-sunrise shell. Both halves are identical, bound by a delicate golden hinge. This shell evokes thoughts of relationships, of perfect unities simple and beautiful at the beginning which inevitably change because life itself is never static. She writes of marriage and the way some partners long nostalgically for the first ecstatic glow of their coming together, the original pattern of their life. But this is a disastrous attitude, for that small world of mutual absorption must be outgrown, other responsibilities and relationships must be included. There is in us all a desire to be "the-one-and-only"; at certain times this longing is experienced, but there can be no continuity—"There are just one-and-only moments".

This chapter is rich with a deep wisdom and understanding of certain basic relationships. We all want our double-sunrise shell—the wonder of first beginnings—but we make a mistake if we imagine that we can keep its perfection flawless and untouched by the inevitable changes of time. "The sunrise shell has the eternal validity of all beautiful and fleeting things".

FAITH AND UNDERSTANDING

"ARE GOD AND NATURE THEN AT STRIFE?"

By Arthur J. Long

I HAVE been invited to deal with what is, from many points of view, one of the most intractable problems which Christian Theism has to face—the problem of physical evil and natural calamity. Any form of evil obviously constitutes a problem for those who believe in a good God, but most people are willing to recognize that moral evils, such as sin and social calamity, are an inevitable consequence of that freedom which is a necessary pre-condition of the emergence of human personality. The existence of moral evil, therefore, does not necessarily conflict with the notion of a good God. But, on the surface at any rate, the situation is quite different in the case of physical evils such as pain and disease and natural catastrophe. It is for this reason that physical evil is sometimes described as the "hard core" of the problem of evil.

There are those, of course, who deny that pain is an evil. This, apparently, was the opinion of Gladstone. It is certainly true that, from the biological point of view, pain is essentially a prophylactic—a useful warning signal, without which no highly developed organism can function efficiently. It is also true that some disease results, like moral evil, from an abuse of human freedom. But considerations such as these really carry very little weight, for they obviously account for no more than an infinitely small amount of the world's physical evil. It is quite clear for example, that there is a tremendous amount of disease for which man can in no way be held responsible, and much pain would appear to be completely pointless. One has only to think of the vast, age-long sufferings of the animal creation.

As for natural catastrophe, the problem is very ably stated by the correspondent who has asked me to deal with this matter, and I cannot do better than quote from his letter. "Christian teachings," he says, "stress the importance of the individual and treat him as the unit of salvation, and also stress God's care and love for even the least of his creatures. It is apparent, however, that Nature, which is God in action, has no regard whatsoever for individuals, and no sense of justice. Nature's unheavals, for which man can have no personal responsibility—storms, floods, earthquakes and volcanic eruptions, often described as acts of God—ruthlessly inflict on man suffering and destruction. Humanly speaking, this is neither justice nor love".

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This aspect of the problem of evil has no doubt always been apparent. Paul was obviously aware of it when he spoke of the whole creation groaning and travailing. But by and large, it is only in more recent centuries that it has loomed so large in discussions of the subject. It is always worth recalling that the great Lisbon earthquake of 1755, in which 40,000 people perished, was an important factor in the development of 18th Century scepticism. The slowness to realize the problems involved in the ruthlessness of nature was probably due in part to the stubborn persistence of fallacious ideas about God. In spite of the Book of Job and the tremendous amount of evidence to the contrary, it was clearly believed for centuries, that disaster only befell those who had sinned — or at any rate, those whose fathers had sinned. It is pathetically obvious that even today, there are those who subscribe to this disastrous fallacy — witness the popular use of the saying: "What have I done to deserve this?"

Paradoxically enough, the modern awareness of the problem of physical evil, has probably been intensified by the general acceptance of the theory of evolution—paradoxically, because evolution was at one time hailed as the theory which could explain away altogether the problem of evil. But as we now realize, the picture of the universe presented by evolutionary science, with its account of a ruthless struggle for existence, extending back for millions of years, is, from one point of view, grim and perplexing.

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It is not perhaps generally realized for example, that according to evolutionary science the great prehistoric reptiles dominated the earth for hundreds of millions of years—for a period infinitely far in excess of that during which there have been human beings on the earth. It may very well be that we exaggerate the strife and the sufferings of the "dragons of the prime that tare each other in their slime" (to quote a little-known phrase from Tennyson's *In Memoriam*). Professor C. H. Waddington says that the Victorians who tortured themselves with the picture of "Nature, red in tooth and claw" (*In Memoriam* again) merely used the alleged ruthlessness of Nature as a battleground for their own sadism. This may very well be true, but there clearly was *some* suffering in the endless ages of geological time—and there is certainly suffering now. In any case, quite apart from the pain which may or may not have been involved, the endless apparent futility of the whole process in itself constitutes a serious problem. As Tennyson so ably saw, it is not only "Nature, red in tooth and claw" which shrieks against the creed that God is "love indeed and love Creation's final law". There is also the fact of the ruthless carelessness of nature:

> "From scarped cliff and quarried stone
> She cries 'A thousand types are gone;
> I care for nothing, all shall go.'"

The whole of *In Memoriam* is a fascinating commentary on the problems of evolution—all the more remarkable in that was written in 1849, considerably in advance of the general acceptance of the theory. It will be remembered that Tennyson felt compelled, at one point, to pose the famous question: "Are God and Nature then at strife?"—and there have certainly been those who have answered in the affirmative.

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According to the orthodox Christian doctrine of the Fall, the whole of creation, and not only man himself, has been alienated from the presence of God by reason of some great primeval calamity, and the evil in nature cannot therefore be regarded as an expression of the will of God. The popular traditional form of the doctrine of course, affirms that, as a consequence of the Fall, Satan is now in charge of the world, and the evil which it contains must be ascribed to him and not to God. Though it is commonly assumed that the Fall theory has now been abandoned by responsible Christians, it is still occasionally revived in an elaborated philosophical form, and it is by no means without its adherents, nor should it be lightly dismissed. But it is very doubtful whether the Fall theory can even constitute a really satisfactory answer to the problem of evil. After all it is always possible to argue that it does not relieve God of the ultimate responsibility for evil — since he presumably permitted the Fall and created a universe capable of falling. The only way out of this dilemma would seem to lie in some form of ultimate dualism—in the belief that there is a power of absolute evil in the universe, against which a good, but not omnipotent God is constantly fighting. Now it must be admitted that this notion is extremely attractive to some minds—however unsatisfactory it may be from the intellectual point of view. But it can hardly be regarded as Christian.

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A somewhat different version of the doctrine consists of the view that God himself is not responsible in any way for the created universe. Marcion (died c. 160 A.D.), one of the first Christian heretics, made a sharp distinction between the Creator God, revealed in the Old Testament, a God whom he called the Demiurge, and the God of Love revealed by Jesus. This same strange notion of the Demiurge, the creator of an essentially evil universe, was one of the foremost doctrines

of those influential early Christian deviationists, known as the Gnostics.

It is greatly to the credit of the early Christian Fathers that they did not fall for what, on the surface, appears to be an ingenious and attractive solution to the problem of evil. They insisted, and rightly so, on the identity of the Creator and the God of love, and the goodness of the natural world. But, it will be objected, how can the existence of physical evil be squared with the idea of a God of Love? It is obviously impossible to give a complete and final answer. We have to recognize that there is an element of mystery in the existence of evil which can never be completely resolved. But in a later article, I will attempt to sketch the lines along which I think that a tentative and partial solution to the hard core of the problem of evil—the existence of physical evil—can best be found.

(To be Continued)

From My Journal

By "Simplicitas"

AS I make my way from house to house, I could compile a revealing set of listener research statistics about our Sunday services. "Not much of a 'do' last Sunday morning", said Mrs. M. "There were only eight there". "Wasn't it a lovely service when Elsie's baby was christened? The church was half full", said Mrs. R. whom I next visited. One would think Church-going is no more than an opportunity for community get-together, instead of communion with God. Certainly, hymn-singing is more rewarding when there are a goodly number to join in, but worship is the communion of one soul with God, and that can be achieved across empty pews.

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I think we shall never establish equality among men until we really believe deep down in the inmost fibres of our being that practical abilities are as important and valuable as gifts of mind. As yet we only pay lip service to this principle and the world's workers know it. "I'm afraid I'm only a practical sort of chap", said my good baker M. to me tonight. I said my usual "Rubbish", and extolled our need of practical men. "But you don't really think so, Mr. S.", he insisted. "You'd rather your daughters worked with their heads rather than with their hands". Would I? And is it also a fact that Mr. M. would rather his son worked with his head? He had so much hoped he would get his eleven-plus entry into Grammar School but he didn't make it.

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Standing in the Church porch this evening, I overheard someone inquiring about Miss Y.'s rheumatism, and adding "I don't know how you get about with it so bad". "Oh well", said the soft voice of our dear Miss Y. "It's my cross and I can bear it". "What a way for a Unitarian to talk", chided a second voice. "God doesn't send us crosses". "Maybe he doesn't", replied Miss Y., "but they have to be borne just the same". I was still rejoicing in her spirit as I made my own way home, strengthened to cope with the increasing burden of my own disabilities. It is good that someone still thinks of difficulties as burdens to be shouldered rather than as impositions that the State should remove.

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Miss Y. and her cross-carrying is still in my mind. It has led me on to make notes for my next Easter sermon—a record in planning! I shall talk of shouldering our crosses and then go on to point out that the continuing crucifixion is the crucifixion of our self and its petty prides and its petty importance. The body left hanging on the cross, when the soul escapes, is our discarded self-centredness. I recall reading in Monica Baldwin's, "I Leapt Over The Wall", how the nuns of her convent would refer to their ailments only under the general title of "I have a little misery". No one there could go into the details that are retailed at our sewing circle about insides and outsides! They just put a cross over their pain and bore it. We Unitarians have much to learn!

"SPIRITUAL HEALING" *(Continued from page 295)*

The commissioners clearly felt that it was then more fruitful to turn to some practical suggestions for the prevention and alleviation of illness. The emphasis on *prevention* is valuable: it is better to have a fence at the top of the cliff than an ambulance at the bottom of it. "Much more could be effected in this way through teaching and example, not only by doctors, health visitors, hospital almoners and social workers, but by parents, school teachers, and all responsible citizens working together to bring about an improvement in bodily and mental health". Hospital chaplains should be carefully chosen, and the chaplain, once appointed, should be treated as a recognized member of the staff, "permitted to meet with the physicians and surgeons" (one might add, "and psychiatrists") "at regular times for conference, and consulted by them in cases where his specialized pastoral experience can be of particular value".

"A place might well be provided at some point in the regular curriculum" runs one of the commission's express recommendations, "for enabling theological students to gain some insight into the main principles of psychological medicine and the treatment in hospitals of those suffering from mental illness". (Surprisingly, indeed regrettably, this recommendation was rejected by the General Assembly during its debate on the report, in spite of the fact that already in one of the Church of Scotland's theological colleges a course of ten lectures for final year students is taken by the medical superintendent of a mental hospital, with "most valuable" results.)

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The report closes with a section headed, "Illness in Relation to the Will of God", which for many readers may prove to be the most helpful part of this wise and thoughtful document.

The question is asked, "Is it the will of God that in every case illness should be cured?" It can only be tentatively answered, we are told. Some physical maladies appear to be directly or indirectly associated with wrong actions or wrong ways of living. "But on the other hand, disease seems so widely prevalent in every different form of society, and even in the animal world, that it is hard to avoid the conclusion that disease, like death, is bound up with the whole dispensation of this present earthly existence". Even if all forms of disease in earlier life could be eliminated, we should still be faced with the diseases of senescence. The Christian attitude is to be found in the declaration of Job, "Though he slay me, yet will I trust him".

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"The sick person" says the report in its last paragraph, "must be taught to accept treatment with strong faith in God's providential purpose. He must be encouraged to hope for cure and to believe in the power of prayer. But such faith in God's love and power must not be interpreted to him as in any way offering a guarantee of physical healing. Nor, on the other hand, must he be allowed to conclude that failure in physical healing is due to lack of faith on his own part or on the part of those interceding for him; or else when his hopes have been disappointed his faith may be undermined. On the contrary, he must be shown that whatever may be the outcome of healing ministration, whether by doctor or minister, he is to leave himself in God's hands with absolute trust and acceptance."

Changes of Address

Rev. G. W. and Mrs. Parkinson, 10a Westbourne Grove, South Cliff, Scarborough. Tel.: 5852.

Rev. G. L. Clarke, The Parsonage, Bryn, Ashton-in-Makerfield, Nr. Wigan (Ashton-in-Makerfield 7558). N.S.S.F. film-strip library applications.

Rev. and Mrs. G. D. Foote, 14 Ireland Street, Carnoustie, Scotland. Tel. 2311.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Communion Service

SIR,—Mr. Rowland refers to the Communion Service as deriving from pagan sources. Surely no religious form of worship need be suspect because it originated in primitive rites expressing man's instinctive life. It would seem to me that we should never try to sever ourselves from our early primitive origins, but seek to understand them in all their crudity and accept them as the foundation of our spiritual life on which we must inevitably build. Otherwise, should we not have to give up celebrating Christmas, and perhaps cease to worship altogether, since so much Christian worship has pagan connections. Analogous is the acceptance of the instinctive and biological facts of family life, recognizing that they can be made the basis of spiritual human relationships.

Can we not use our pagan and also our orthodox origins as growing points and develop from there? If we are "completely free" from orthodoxy and not merely in revolt against it, we need not hesitate to use its forms of worship and give them our own interpretation.

The sacramental will, of course, appeal to some and not to others, and Mr. Rowland rightly calls for mutual tolerance—I would like to add "sympathy". Worship is deeply a matter of feeling as well as intellect, as stated in the excellent editorial to which Mr. Rowland refers. But do not let mere prejudice stand between us and new forms of worship which might prove a valuable experience.

We do not have to defend ourselves against orthodoxy as if we were not very sure of our own ground. There seems to be some self-conscious concern to be "unorthodox" as if it were a merit in itself. Our merit and strength lies in developing our own distinctive message and ways of worship, and freely incorporating whatever forms and practices are helpful, regardless of source.—Yours,

Letchworth. *J. E. Lindsay.*

SIR,—I was interested to read the letter of the Rev. John Rowland in your issue of August 30. I would readily concede that there are differing points of view concerning the Communion Service, as indeed there are on almost every other topic in Unitarianism. Nevertheless, there would appear to be a growing sense of need amongst our people for a service of this description, as evidenced by the increasing attendances year by year at the G.A. Communion Service. The hall at 15 Gordon Square has been hard-pressed recently to accommodate the numbers attending.

It is possible that Mr. Rowland may regard this as a sign of decadence; if so, he is perfectly entitled to his point of view. But even if this service should be a relic of an ancient pagan belief, that is no argument against us taking it and investing it with a new meaning and significance for our own day. There is ample precedent for such a step in the history of the Christian Church.

One further point, sir. Mr. Rowland refers to two strains in Unitarianism, "the mystical strain and the rational strain". But are these quite so clear-cut in every case, as he would imply? It seems to me that there is a great deal of overlapping, so much so that there would appear to be at least one other strain, that of "rational mysticism". In any case, I am not convinced that a religion which is coldly logical and entirely "rational", without any trace of warmth or feeling, will ever meet the needs of our time. After all, there are "more things in heaven and earth".—Yours,

Hyde. *Irvin Hodgson.*

"Pythagoras a Monotheist"

SIR,—I have read with interest Mr. Hobart Huson's rejoinder to my letter (June 7) on the above question. After half a century's study of ancient philosophy I am well acquainted with the classical and post-classical sources. Mr. Huson relies largely, it seems, on the work of Diogenes Laertius. This chronicler is dated about 200 B.C., some seven centuries later than Pythagoras' own time. Athenaeus is of the same period. Dean Inge (*Philosophy of Plotinus*, vol. I, p. 87) describes the "lives" by Diogenes and by the Neo-platonists as "of little value as history"; and this is the general view of scholars. Equally suspect is the evidence upon the beliefs and sayings of early sages, amassed by Diogenes and by the post-classical miscellanists—evidence resting upon a tradition mainly oral and continually re-stated and modified in the light of later developing thought.

Mr. Huson refers me to Inge's concluding chapter. The only reference I find there to the matter in hand is the sentence (ii. 225): "The Stoic and Pythagorean disciplines will again come into their own." This alludes explicitly to the austerity of life which may be required in the "troublous times" ahead (he wrote in 1918), and has no bearing at all on theological doctrine.

The issue between us is clearly that of the evaluation of evidence. There is indeed a mass of tradition about Pythagoras and his sayings; but for the critical student of ancient thought it must, I contend, remain hazardous to attempt to state what were, in fact, his beliefs as to the nature of God.—Yours,

Wandsworth. *Dorothy Tarrant.*

News Review

Doncaster: To mark the conclusion of the Rev. G. W. Parkinson's Doncaster ministry of thirteen years, Farewell Services were held on Sunday, August 31, followed by a Social Hour at which Mr. Parkinson was presented with a cheque. Mr. W. Lomax (Chairman of Church Committee), Mr. W. Halstead (one of the oldest members, who was secretary thirteen years ago), and Mr. S. B. Shepherd (Church Secretary) all paid tribute to Mr. Parkinson's fearless and challenging ministry. "He got things done", said Mr. Shepherd and commented on the fact that the membership had substantially increased under his leadership. "His influence has been felt", commented Mr. Halstead, "far beyond the boundaries of the church and especially in the civic and educational life of the town". Mr. Parkinson, in his farewell sermon, expressed his great satisfaction at the missionary zeal for Unitarianism which had inspired so many members throughout his ministry and which contributed to strengthening the Liberal Religious witness in the district. As Superintendent of the Sunday School and senior class teacher for thirteen years, Mr. Parkinson was invited by the Sunday School Secretary, Mrs. N. Trengore, to accept a book token coupled with a gift for Marie (aged 13) and for Evelyn (aged 5). Mrs. Parkinson's long and able work among the women of the church was recognized by three presentations to her—from the Women's League a marquisite brooch and ear-rings, from the P.M.A. a tea-set and from the Sewing Meeting a cloth embroidered by Mrs. Crindle with the name of every member. A party of Doncaster friends will be attending Mr. Parkinson's induction at Scarborough on September 20.

Croydon: The Croydon Free Christian Church, at the junction of Station Road and Wellesley Road, West Croydon (founded 1870) is now being re-built on a new site in Friends Road, in the centre of the town. The existing church was badly damaged during the war, but the large vestibule and front portions of the building have since been regularly in use for services and will continue in use until the new structure is ready next year. In addition to the new church, a separate hall, with stage and caretaker's flat is to be erected on the Friends Road site; there will also be a small car park. The old site is being taken over by the Borough Council. In view of the interest aroused by this event special services are being conducted by the minister, the Rev. J. Percival Chalk.

Oxford Summer School, 1958: A Summer School for Sunday School teachers, sponsored by the R.E.Y.D., was held at Manchester College, Oxford, August 2-9th. Students came from Scotland and many parts of England to learn new and modern methods of Sunday School teaching and to exchange ideas upon kindred subjects.

The various sessions gave opportunity for learning, for practical work and for discussion. Sections and leaders were as follows:

Primary, led by Mrs. E. Tarr, of Moseley; Junior, led by Mr. J. Wilson, of London; Intermediate, led by Mr. J. A. Ratcliffe, of Stalybridge; Practical Sessions, led by Miss J. Allen, of Stand, and Rev. A. J. Long, of Bolton.

During the week much was accomplished and everyone took his or her share either with morning prayers, evening epilogues or organizing the social.

The spirit throughout the whole week, in work or play, was one of happy co-operation and keen interest.

Unitarian Centenarian

Congratulations to Mrs. Payne, a member of North Shore Unitarian Church, Blackpool, who celebrated her 100th birthday on August 28 when she received a telegram from Her Majesty the Queen.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 14, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Supply
Altrincham, Dunham Road Chapel, 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 10.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. R. Taylor
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (September 21), Rev. Maurice Jenkins
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. T. Davey
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lord
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11, Rev. Dudley Richards
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mrs. Inez Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. W. Priestley Phillips
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Rev. Eric Wild
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Miss Jane Goring
Doncaster, Free Christian Church, Hall Gate, 11, Mr. Trevor Jones, 6.30, Dr. F. T. Wood
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. S. E. Bowen
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Klassen
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavalier
Glasgow, Pinkston Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Corcoran
Gloucester, Barton Street, 3, Rev. J. M. Quine
Great Yarmouth, Old Meeting (Unitarian) Church, Middlegate Street, 7, Rev. H. N. Bacon
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Pierce
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Mr. Fred Bolt
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. John Hewitt
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, Kilbury, Garth Road, 11, —
Lewes, Westgate Chapel, 11.15, Rev. F. Hankinson
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Rendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Mr. Pickering
Liverpool, Domestic Mission, Mill Street, 6.30, Supply
Liverpool, Gateacre Chapel, 11, Rev. S. E. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Dr. S. J. Kennett
Liverpool, Hope Street, 6.30, Rev. Maurice Jenkins
Liverpool, Ullet Road, 11, Rev. E. B. Sherry, 6.30, Rev. T. J. Jones
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Dudley Richards
London, Brixton, Effra Road, 11, Rev. J. Bruce Walker
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Mr. Frank Lewis
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gordon (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Mr. J. Roberts
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, Pentonville Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. W. Waddington
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Harrison
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Taylor
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Arthur Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. John Kielty
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. C. D. Foote, 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. Peter Godfrey
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wanning
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Brian Dalby
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (September 21), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sorbratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Tonks
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Steele
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.30 and 6, Rev. E. D. Evans
Northampton, Kettering Road Church, 11, Rev. J. Eccleshall
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
Oldham, Lord Street Chapel, 10.45 and 6.30, No Services
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kenney
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunhill
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Ringwood, Hants., The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. J. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. W. Best
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Supply
Sheffield (Attercliffe), 6.30, Mr. Luke Cooper
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sewell
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies, 6.30, Mohammed Y. Butt
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. L. J. Hines
Southampton, Church of the Saviour, London Road, 6.30, Mr. David L. Hines
Southend-on-Sea, Darnley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11, Rev. T. J. Jones, 6.30, Supply
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. J. K. Murrell
Stockton-on-Tees, Wellington Street, 6.30, Mr. C. Smithson (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, Penrhyd Free Christian Meeting House, 11, Rev. B. Viney
Swindon, Swindon Hall Road, 10.45 and 6.30, Supply
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Mr. S. H. Palmer
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Supply
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. L. A. Gribble (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. S. T. Thomas
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Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Brunning, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

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Subscription Rates: £1 3s. 10d. per annum (post free).

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Ruby Wedding

Mitchell-Fyson—On September 5, 1918, at the Unitarian Church, Ilford, by the Rev. F. K. Freeston, assisted by the Rev. A. H. Biggs, Alec Duncan Mitchell to Marjory Gwendolen Fyson.

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Printed by Wheaton and Sons Ltd., Queen Road, Exeter, Devon and Published by The Inquirer Publication Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Wednesday (Effectively Date Thursday), September 11, 1958